A

PLAIN NARRATIVE,

(By Way of Diſcourſe)

Of the much lamented Death of the

Rev. *Henry Peckwell*, D. D.

Late Rector of Bloxham cum Digby, Lincolnſhire,
And Chaplain to the Moſt Hon. the MARCHIONESS
DOWAGER of LOTHIAN;
Who departed this Life on Saturday, the 18th of Auguſt, 1787.
Aged Forty-one Years.

Which was occaſioned by

The Prick of his Finger,

In the Examination of the Body of *Mary Stone*,
A Young Woman who died in a Decline.

In which are interſperſed

Strictures of him as

A Miniſter, Phyſician, Philanthropiſt, &c.

ALSO

The Particulars of the Event
Which took place, to bring him
To the End of his Days and Uſefulneſs.

By a Viſiter of The Sick Man's Friend,
Who attended him in many Viſitations,
And was converſant with him in almoſt every Circumſtance of this Remarkable Providence.

DEI BENEFICIO----MAJORA CANAMUS.

To be had of the Doorkeepers of Weſtminſter Chapel, New Way; Mr. GEARY, Dean's Yard; Mr. BASNETT, Hatter and Hoſier, Tothill Street; Mr. DAVIS, No. 78, Swallow Street, Corner of Little Argyll Street; and Mr. Wilkinſon, Bookſeller, No. 11, Tabernacle Row, City Road.

[The Profits ariſing to be given to *The Sick Man's Friend.*]

BRITISH MUSEUM

To the Indulgent Reader.

WHOEVER you are that condeſcend to peruſe this ſmall, and plain tract, which is not written merely to ſatisfy the curious, nor the critick; there may be ſomething therein that may afford the former ſatisfaction, but the latter I do expect will make his exceptions and objections, and perhaps more ſo by reaſon of his prejudice or jaundiced eye, which too often prevails when ſuch an one takes up any work, only with an intent to find out its faults. I have not attempted to take it up in a didactic way, but can truly ſay, that I began it with a view to lay by for my own ſupport and recollection, with many other things that I have written, not intending it for public inſpection.— But being very often asked about the ſubject, I told the inquirers I had ſome minutes by me for my own future information; I was urged by ſeveral to make them public, and I have reluctantly granted them their requeſt; yet, not without requeſting the Father of mercies that he would ſucceed the attempt with his bleſſing upon it, to the humble teachable Chriſtian reader.

To the Indulgent Reader.

PREFACE.

BEING led to the choice of this ſubſequent ſubject, from a recent loſs which has come to paſs in the death of our late and very valuable Miniſter, Dr. Henry Peckwell; and wiſhing to contribute my mite to the remembrance of him, and alſo by way of encouragement to thoſe who have been more immediately related to him in the character of a Miniſter of the Goſpel of our Lord Jeſus Chriſt, and alſo as Phyſician to the Society, called the *Sick Man's Friend.* An immediate acquaintance with him in theſe characters, and being an eye-witneſs of his affectionate conduct in both of them, but particularly in the latter, has been the occaſion of taking up my maiden pen to leave a memorial of ſome tranſactions, of which I have not been an idle obſerver. And alſo to vindicate that Divine Provi-

dence, which took him away (comparatively) at a ſtroke, from the midſt of us, and in the meridian of his life and uſefulneſs amongſt us—I think I may alſo venture to ſay, that as a Miniſter, we have very few left behind him that are his equals; but in the two-fold character that he moved, I may boldly ſay ſuch another is not left behind, therefore worthy of our memorial. But the rather to vindicate the truth, from the miſconceptions that have been formed of his character as the Phyſician to the *Sick Man's Friend.* There have not been wanting thoſe (even amongſt his friends) who have been ſurprized at his interfering in that character; and judging that it muſt have claſhed with his official one, as a Miniſter;—but this has been raſhly urged for want of better information.—Suffice it to ſay in one word, that his diligence was not impeded in the one by the other, but by the ſcenes he ſaw in the one, he was ſtimulated to improve in the other; and when this miſinterpretation was put upon his conduct, and an imagination enſued, that he was about to leave the more honourable employ-

employment, to purſue the leſſer, he replied in theſe words from the pulpit, *that if there was one hour of his life that he could count happier than another, it was that when he was engaged in the Pulpit, in the ſervice of his Lord and Maſter, Jeſus Chriſt.* And ſo he did as an inſtrument follow him in ſpending, and being ſpent, not only for the ſouls of men chiefly, as they were his moſt earneſt purſuit, but alſo for their Bodies. Caviller! go thou and do likewiſe.

JOB, CHAP. xii. VERSE 14.

BEHOLD HE BREAKETH DOWN, AND IT CANNOT BE BUILT AGAIN: HE SHUTTETH UP A MAN, AND THERE CAN BE NO OPENING.

IN the perſon of Job, we have a character raiſed up of the Lord in the patriarchal days, for a confirmation of the truth of God, in the practical and experimental parts of the ſame, ſo that it has been very wiſely and judiciouſly obſerved by one, that the Book of Job was the Patriarch's Goſpel. But as there have been, ſo are there now many oppoſers, of not only this book in particular, but of the whole Old Teſtament, as if it related only to facts then done to, and amongſt that people, who were diſtinguiſhed by the names, Jews and Iſraelites; but the Apoſtle Peter ſilences ſuch futile objections, by declaring, that *to the Lord Jeſus*

Jeſus Chriſt, all the Prophets gave witneſs, Acts x. 43. again his 2d epiſt. 1ſt chap. 20th verſe, *Knowing this firſt, that no prophecy of the ſcripture is of any private interpretation*—ſo that a mind not prejudiced againſt, but influenced by the ſcriptures muſt acknowledge that this part, with all the other Old Teſtament ſcriptures, are written for our inſtruction, and more concerns us than many are aware of; for *he who ſpeak as never man ſpeak*, has teſtified that *not one jot or one tittle ſhall in no wiſe fail from the Law, till all be fulfilled*, Matth. v. 18. either in the Perſon of the Lord Jeſus Chriſt meritoriouſly, who *is the end of the law for righteouſneſs to every one that believeth*, Rom. x. 44. or, in the ſalvation of them through Him, otherwiſe it will have its threatenings executed on all them *that obey not the Goſpel of our Lord Jeſus Chriſt*, 2 Theſſ. i. 8. which conſiſts in taking him *for Wiſdom, and Righteouſneſs, and Sanctification, and Redemption*, 1 Cor. i. 30. And the proof that theſe are become ours, will appear in our lives and converſations, when there is not a walking after the fleſh, the works of which

are ſummed up in the 19th, 20th and 21ſt verſes of the 5th chapter of Gal. but on the contrary, the fruits produced in the conduct of thoſe who are made partakers of thoſe invaluable bleſſings, are produced by a meaſure of the ſame Spirit imparted to them, which is eſſentially in their Head the Lord Jeſus Chriſt, and which unites them to him—and from whom *their fruit is found*, Hoſea xiv. 8.—as doth the branches of the vine, by their participation of its ſap, and union to its root; which metaphor our Lord is pleaſed to make uſe of to repreſent the affinity, for he has ſaid reſpecting his diſciples or ſcholars, *I am the vine, ye are the branches*, John xv. 5. Such condeſcenſion in the Lord of Life and Glory, explains what the Apoſtle Peter ſays in another place, that true believers (not nominal Chriſtians, or fooliſh virgins) are *made partakers of the Divine Nature*, 2 Peter i. 4. in conſequence of their union with him, who is God and man in one Chriſt—who is *the great God, and onr Saviour, Jeſus Chriſt*, Titus ii. 13.—the ground of which union is the everlaſting love of God in Chriſt, who is Jehovah, ſelf-

ſelf-exiſting; and as Jeremiah propheſied, chap. xxxi. 3. *The Lord hath appeared of old unto me, ſaying, I have loved thee with an everlaſting love, therefore with loving kindneſs have I drawn thee.* The manifeſtation of which to the heart of the ſubject of it, is; when the Lord is pleaſed in the day of his power to take away the vail, which is upon the mind of every ſon and daughter of Adam, the removal of which defect (which was procured by ſin, and which juſtly has been entailed on all the poſterity of our ſinful firſt parents) is repreſented in ſcripture language, as being *tranſlated from the kingdom of Satan into the kingdom of God's dear Son*, Col. i. 13. The oppoſites of either are darkneſs and light, or as the apoſtle ſpeaks, *ye were ſometime darkneſs, but now are ye light in the Lord*, Eph. v. 8. the latter of theſe characters the Lord has given to his ſervant Job, though in other words, *A perfect and an upright man, one that feared God, and eſchewed evil*, Job i. 1. Now this perfection and uprightneſs muſt conſiſt in his relation to, or union with the Lord Jeſus Chriſt, *who is the ſame yeſterday, to-*

day,

day, and for ever, Heb. xiii. 8. for it cannot be the character of any man (abſtractedly conſidered) ſince the great tranſgreſſion of Adam, for it is written, *they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one*, Rom. iii. 12. then wo be to that perſon that *goes about to eſtabliſh a righteouſs of his own, and who has not ſubmitted to the righteouſneſs of God*, Rom. x. 3. Therefore the concluſion muſt of neceſſity be drawn, that Job was accounted upright or perfect in that righteouſneſs which is of God, which is by faith in Chriſt Jeſus.

But this holy man was not exempted from falſe accuſations, and thoſe from his friends, *when they laid things to his charge which he knew not*, Pſalm xxxv. 11. as were done to the perſon of his maſter; and after the Lord, as a ſovereign, was pleaſed to afflict him, by very great bereavments in all his children, his ſubſtance and ſervants; and after very heavy ſtripes, Job does not charge God with injuſtice, but ſays, *the Lord gave, and the Lord hath taken away, bleſſed be the name of the Lord*, Job i. 21.

But

But Satan was permitted to come nearer in his desires to sift Job, saying to the Lord, *Skin for Skin, yea, all that a man hath will he give for his life, but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thy hand, but save his life*, Job. ii. 4, 5, 6. thenceforth Job being given up for trial to Satan, and he making use of his friends (they on their part misunderstanding the ground of his trials) seem to accuse him of hypocrisy, which answered Satan's purpose in tempting Job, like Moses, *to speak unadvisedly with his lips*, Psalm cvi. 33. And being challenged by Zophar, in the xith chah. 3d verse, *Should thy lies make men hold their peace?*—and in the 14th verse, *If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacle.* These accusations with others, extorted from Job a maintenance of his integrity, that *his understanding was as theirs, and that he was not inferior to them in the knowledge of the creating and governing power of God*, Job xii. 3. at the same time referring his friend for instruc-

tion

tion to *the beaſts of the field, to the fowls of the air, to the earth, and to the fiſhes of the ſea, that they ſhall teach, tell, and declare unto him, that the hand of the Lord hath wrought this, and in whoſe hand is the ſoul of every living thing, and the breath of all mankind*; (at the ſame time making this God honouring confeſſion) that *with the Lord is wiſdom and ſtrength, he hath counſel and underſtanding*, Job xii, 7, 8, 9, 10. which introduces the text in which is implied that God has wiſdom ſufficient to deviſe a way for the ſalvation of ſinners, and an arm of power equal to that ſalvation.

The particle (En) Behold, which introduces the text, is a derivative taken from the Hebrew root (En), which implies a being in readineſs, and whenever it occurs in the ſcriptures, the Holy Ghoſt ſeems to have laid a great emphaſis on it, as though he called for a more particular attention, and ſhould ſay—Be ye in readineſs to give heed to that which follows, always bearing in mind that there is no ſcripture of private interpretation; for, what has happened to Job, may alſo happen to any other of the ſons of men. The

The patient man who endured all the afflictions that the Almighty was pleaſed to lay upon him, juſtifies him in all that he ſuffers, though he cannot find out at preſent what he means in the viſitation, which occaſions him to cry out, *ſhew me wherefore thou contendeſt with me*, Job x. 2. and again, when his ſtroke was heavier than his groaning, he then ſays, *O that I knew where I might find him, that I might come even to his ſeat!* Job xxiii. 3. but the Lord giveth not account of his dealings with the children of men, only leaves this conſolatory promiſe for them, that *all things ſhall work together for their good, who love and fear him*, Rom. viii. 28.

The character that the perſon ſuſtains, who acts after the counſel of his own will, is Wiſdom; an appellative belonging to the perſon of the Lord Jeſus Chriſt, who alſo is called *the Power of God, and the Wiſdom of God*, who is furthermore ſaid to be *the Word which was in the beginning, which was with God, and which was God*; John i. 1. one of the Aleim, or Covenanters for the redemption of man, who in Old Teſtament language,

guage, was better known by the Angel of the Covenant, who appeared to Adam after his tranſgreſſion, by the name of Jehovah Aleim, the Self-exiſting Covenanters, and ſaid, *Where art thou?* Gen. iii. 9. and at this early dawning of time, was pleaſed to reveal himſelf to be the Self-exiſting Covenanters in that firſt promiſe of mercy (which was declared in the denunciation of judgment againſt the ſerpent), *It* (that is the woman's ſeed) *ſhall bruiſe thy head*, Gen. iii. 15. This is he who appeared to Noah when he was about to deſtroy all fleſh, with the earth, becauſe it was filled with violence through them that dwelt therein, and commanded him to make an ark, and encouraged him with this promiſe, *but with thee will I eſtabliſh my covenant*, Gen. vi. 18. and this covenant always implies a Purifier being cut off, which was in the determinate council of God to take place in the perſon of Meſſiah at the end of the ſeventy weeks which Daniel prophefied of, at which period the God Man *was cut off, but not for himſelf, for he was without ſin, but for us men and for our ſalvation*; and which

which was typified when the Paſchal Lamb was ſlain, which the Apoſtle applying to Chriſt, ſays *Chriſt our Paſſover was ſlain for us*, 1 Cor. v. 7. This is he who is called the *Word Jehovah*, when he in a viſion appeared to Abram, ſaying *Fear not, Abram, I am thy ſhield, and thy exceeding great reward*, Gen. xv. 1. and how this great man was encouraged from this promiſe, the ſequel of his hiſtory will prove, and the Apoſtle will confirm, that *he did not ſtagger at the promiſe of God, through unbelief, but was ſtrong in faith, giving glory to God*, Rom, iv. 20. This is he who is called the *Angel Jehovah*, (the ſent One Self-exiſting) who appeared unto Moſes in a flame of fire, out of the midſt of a buſh, and who afterwards calls himſelf *the God of thy Father, the God of Abraham, the God of Iſaac, and the God of Jacob*, Exod. iii. 6. Therefore this can be no Created Angel; for Moſes worſhipped him; and it is written, *Let all the angels of God worſhip him*, Heb. i. 6. This is he who appeared to Joſhua (when he was by Jericho) as a man with his ſword drawn in his hand, and in reply to Joſhua's interrogations,

rogations, he ſays, *I am for you, as Prince of the Hoſt of the Lord, am I now come, and Joſhua fell on his face to the earth, and did worſhip, and ſaid unto him, What ſaith my (Adoni) Lord or Ruler, unto his ſervant?* (The ſame title that David gives him in the 110th Pſalm. *The Lord ſaid unto my (Adoni) Lord or Ruler, ſit thou at my right-hand, until I make thine enemies thy foot-ſtool) and he ſaid, Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt is holy; and Joſhua did ſo,* Joſh. v. 15. Therefore, this Prince was the object of Joſhua's adoration, and muſt be God; as no Created Being taketh this honour to himſelf, which is due to God alone.

Theſe paſſages of ſcripture, with many others, might be introduced to prove, that Jeſus is Jehovah, Supreme and Alone, againſt the ſpreading hereſy of Arianiſm and Socinianiſm, which now abound; but to the ſubject before us to prove him to be the Omnipotent Ruler, not only amongſt the armies that are in heaven, but alſo amongſt the inhabitants that are upon earth; and for this, Job brings in his teſtimony—that it is he that breaketh

breaketh down nations, kingdoms, cities, and individuals.

In the firſt inſtance do we regard his Sovereignty in his deſtruction of nations,—behold the Jewiſh, where is it at this day? If we view them as the favourites of Heaven, (which once they were) they who were *once a people, are not a people*, they who once enjoyed the ordinances and oracles of God, with the ſymbols of his Preſence: now they do not enjoy them, and are embracing a ſhadow, whilſt the ſubſtance is come, which is *Chriſt Jeſus, the End of the Law for righteouſneſs to every one that believeth*, Rom. x. 4. but they are ſhut up in Unbelief, in that they reject the Meſſiah which was predicted to come; and regard lying vanities which are ſpun out of the brain of their Rabbies, who to evade the force of truth, and to gain ſome plauſible credit, have forged, that there is to come another Meſſiah, who ſhall deliver them from their preſent diſperſion, which is not to ariſe from the ſame tribe as Jeſus did, from the tribe of Judah: *How is the moſt fine gold changed*, Lam. iv. 1. *Reprobate ſilver ſhall men call them, becauſe the*

Lord hath rejected them, Jeremiah vi. 30. are not theſe predictions verified in them as a nation? and in this caſe does it not in the fulfillment manifeſt the omniſcience, as well as the omnipotence of that God, who was emphatically called their Aleim, who made heaven and earth, in contradiſtinction to the gods of the nations, which were the works of mens hands, or the imagination of their brains? Now can any man reflect on the blindneſs and obſtinacy of this nation, in ſhutting out that glorious light which ſhone amongſt themſelves for ſo long a ſeaſon, and which from them only, ſhone out to the reſt of the world, I ſay, can any man reflect upon this without obſerving the immediate finger of God in this aſtoniſhing event which happened, being predicted?

This God, who has thus dealt with his own people becauſe of their rebellion, as the ſovereign diſpenſer of all events, has raiſed up great and mighty kingdoms and monarchies, ſuch as Chaldean, Aſſyrian, &c. theſe were raiſed up of God to be a ſcourge in his hands, to chaſtiſe his rebellious people; one of which is called *the rod*

in

in his hand, which is a metaphor taken from the correction of a rebellious child, ſo that when the rod has anſwered the purpoſe that was intended of the parent or tutor, it is caſt away and burnt, or broken to pieces; ſo it is alſo done by thoſe mighty monarchs, and their kingdoms; it may be ſaid where are they? —the place that once knew them, now knows them no more for ever; *and ſhall not the judge of all the earth do right?* for of his diſtributive juſtice and actions he giveth not account of to his creatures the children of men; only ſo far he has revealed for the encouragement of *thoſe who hope in his mercy*, Pſalm cxlvii. 11. through the blood of the everlaſting covenant, that they *ſhall be ſaved from the hands of their enemies, with an everlaſting ſalvation.* But as they who fear God in this life, know but in part the dealings of God with the children of men, it is promiſed to them that *what they know not now they ſhall know hereafter*; this ſhould keep them ſubmiſſive to his revealed will, whilſt a nation is rejected, and kingdoms overthrown.

And laſtly, with regard to individuals, it is he that breaketh them down. When the ſcriptures ſpeak of evil angels or men, as the greateſt adverſaries againſt his grace—of that evil angel Satan, it is ſaid, that *he has bound him for a thouſand years*——but more, he, with all the reſt of them *are reſerved in chains under darkneſs, unto the judgment of the great day*, Jude 6. And if theſe great powers are but as chaff before the wind, what muſt man be, who is but as a moth, which may be cruſhed at a moment! yea, even the whole race of them, as were the whole race of mankind (ſaving eight perſons) when God deluged the old world; but when they deſcend to individuals of them, when a Pharoah, king of Egypt, a great and mighty monarch is the ſubject of his power, Exodus ix. 16. *And in very deed, for this cauſe have I raiſed thee up* (or made the ſtand) *for to ſhew in thee my power, and that my name may be declared throughout all the earth.* How did he take off their firſt-born, the excellency of their ſtrength, in one night, by the ſtroke of the angel's ſword? How did he take off the chariot wheels of Pharoah,

Pharoah, and deſtroyed him, when he was fluſh with expected victory, when he brought thoſe waves over the heads of him and his hoſt, which ſtood up as walls of braſs for the ſafety of his people Iſrael? The ſea is commanded to ſwallow them all up, which was prevented by his power from touching the Iſraelites: thus he was pleaſed to make one and the ſame thing the ſalvation of his people, and the deſtruction of his enemies; ſo that there was not one Iſraelite loſt, nor one Egyptian ſaved—ſo great is the power of his arm! Again, it was this ſame power that was manifeſted in the preſervation of the Three Children in the fiery furnace, though they were caſt into it when it was ordered to be heated ſeven times more than it was wont to be, yet the working of it was curbed by his power, ſo that they who truſt in him, *when they paſs through the fire it ſhall not hurt them*; yet it retained its nature to deſtroy thoſe men who bound theſe and threw them into it. Again, When God is pleaſed to exert his power by apparent weak means, what great things he brings to paſs by ſuch; as in the caſe of the plague of the lice and locuſts,

when

when he commands an army of them to attack that proud king of Egypt, to bring down his lofty looks and proud heart, which was more effectual to the purpoſe of humbling him, than if Moſes had been ordered to have prepared ſome thouſands of warlike inſtruments, and to have inſtructed the Iſraelites in the uſe of them. But in all theſe operations, the God of heaven and earth ſhewed his power in controuling nature, and working above nature; evidently ſhewing to his enemies, that the heavens and the hoſts of them were ſubſervient to his power, though they made them the objects of their adoration, and ſtill perſiſted in their rebellion; and yet did their king harden his heart againſt God, and the language of whoſe heart was, Who is the Lord, that I ſhould ſerve him? But to one particular more, and then I ſhall cloſe upon this head, though I may have multiplied many. In the caſe of Daniel, that eminent ſervant of the Lord, when his adverſaries confeſſedly could find no fault in him but for worſhipping his God—and even a Darius (whoſe law once being decreed,

decreed, altereth not) when he had commanded this ſervant of the Moſt High God, to be caſt into the den, his heart was more penetrable than his law, and was perſuaded, that Daniel's *God, whom he ſerved continually, he would deliver him*—the conduct of the king proving his perſuaſion. But the thing under this head to be proved is, the diſtributive juſtice of the God of Daniel, whilſt his power was manifeſted through the medium of a heathen prince, whoſe heart was in the hand of God, *by whom kings reign and princes decree juſtice*; who alſo commanded that Daniel's adverſaries, their wives, and their children ſhould all be caſt into that den which Daniel had been delivered from, and in which he had been preſerved, ſo that the lions, whoſe ferocious nature was to devour, were prevented from the deſtroying of Daniel, by his arm alone, who can tame lions, and gives them to be breakers down of his adverſaries.

But in all the diſplays of the juſtice of God in the exertions of his power to puniſh offenders, as when he diſperſes a nation, overthrows kingdoms,

and

and cuts off multitudes of men at a ſtroke, the ſcriptures are very clear in this matter, that it is only the finally impenitent that are objects of his vindictive juſtice; and this He, who is emphatically the Truth, has declared, in ſaying, when he was told of the cruelty of Pilate, who had mingled the blood of ſome Galileans with their ſacrifices, and alſo of thoſe eighteen upon whom the tower of Siloam fell, *Do ye think that they were ſinners above all men that dwelt in Jeruſalem? I tell you nay; but except ye repent, ye ſhall all likewiſe periſh*, Luke xiii. 4, 5. Now, from this paſſage we may gather this inſtruction; *Firſt*, that no man can know either good or evil by the things that a man ſuffers, in regard to the outward diſpenſations of the providence of God, for all things come alike to all herein. *Secondly*, that none are to preſume upon, nor reſt in the formalities of the religion of Jeſus, whilſt they are deſtitute of the power, becauſe God's righteous judgment is revealed againſt ſin only, and if it has not taken vengeance of thy ſins, oh man! (whoever thou art) in the Perſon of the ſurety for ſinners, and thou art ſtill at enmity

enmity in thy heart againſt God by rejecting that ſacrifice, and thou liveſt in the rebellion of thy heart againſt the Chriſt of God, the language of the ſcripture is, *thou art yet in thy ſins, and the wrath of God is upon thee, for it is revealed from Heaven againſt all ungodlineſs*, Rom. i. 18. and if thou die in this ſtate, then a great ranſom cannot deliver thee, becauſe there is no repentance in the grave. *Thirdly*, the neceſſity that there is for more than an outward reformation of life, namely, for a *renewal of the ſpirit of our minds*, which is the ground-work of true evangelic repentance, and without which both profeſſor and profane are upon a level, and ſhall all periſh—and this is the gift of God, who has ſaid, *I will give you a new heart, and a new ſpirit will I put within you*, Ezek. xxxvi. 26. If ſo happy as to be made partakers of this bleſſing, the ſoul is then fortified againſt all the caſualties, calamities, and accidents (as they are called) which are in the world; becauſe the life of a true Chriſtian (which the Apoſtle defines to be *a man in Chriſt*) *is hid with Chriſt in God*, Col. iii. 3. and

is a life which ſhall never die, though the body is dead becauſe of ſin—*but he that is ſpiritual judgeth all things, yet he himſelf is judged of no man*, 2 Cor. ii. 15. I ſhall now cloſe this head with this word of exhortation—*let him that thinketh he ſtands, take heed leſt he fall*, for if having begun in the ſpirit we ſeek to be perfected in the fleſh, we ſhall fail and come ſhort of that end which the gospel propoſes, which is the ſalvation of our ſouls.

I ſhall now in the laſt place, give ſome imperfect account, agreeable to the latter part of the text, and according to my intention, of the perſonal character of our late valuable miniſter and friend Dr. Peckwell; and as I would not wiſh to canonize the man, but to leave a memorial of the Miniſter and the *Sick Man's Friend*, hearty friend, under God, I ſhall ſay no more than ſhall tend (under the bleſſing of God) to ſtir us up to diligence in the ways of the Lord, that we may ſo follow him, as he followed his Maſter the Lord Jeſus Chriſt, in the work and labour of love for his ſake.

First

First I ſhall obſerve from the text, that the Lord ſhutteth up a man, perſon, or thing (for the original word [*Aiſh*] ſignifies either the one or the other) and the word [*Petach*] may be rendered a door-way, which is taken from the root, to open what is ſhut or bound, ſo that in reference to the ſubject before us, it is the Univerſal Ruler of heaven and earth, who in his wiſe providence hath thought fit to ſhut up the man, the miniſter, and the phyſician, and there can be no opening — therefore be ſilent.

As I am addreſſing myſelf to you, my brethren in the bonds of the goſpel, I may ſay to you, that he was a ſinful man, and yet a ſaint; this is a paradox that the world cannot receive, till they are brought into the mould of the goſpel. But leſt this ſhould drop into the hands of thoſe that have not yet conſidered theſe things, I ſhall drop a hint by the way, to deſcribe the paradox, that if it is the will of the Lord to ſeal inſtruction from what I may drop, I ſhall be abundantly recompenſed. It having pleaſed the Lord to make man after his own image (which to me appears

to be after the image of the Second Adam the Lord from heaven) and wherein that conſiſts, I would refer you to the New Teſtament, which ſays, that he was *holy, harmleſs, undefiled, and ſeparate from ſinners.* Now ſuch was the firſt Adam, when he came forth from the hands of the Creator *he was upright*, which conveys an idea of being ſtraight, even, ſmooth, right; ſuch is the original view of being upright. And if it is aſked wherein this conſiſted, I can no way better explain it, than by a reference to the perſonal character of our Lord Jeſus Chriſt when upon the earth, only with this difference, that the one was a poſſeſſor of this rectitude eſſentially and mediatorially; the other poſſeſſed it derivatively. And when man was in this ſtate of communion with his God, as he was the laſt work of the creation of God, he had communion with God in all the works of his hands, which is evidenced by the knowledge that was communicated: *And the Lord God brought them unto Adam, to ſee what he would call them, and whatſoever Adam called every living creature, that was*

the

the name thereof; for he gave names to all cattle, to the fowl of the air, and to every beaſt of the field, Gen. ii. 19, 20. But the Hebrew word [*Shemo*] name, according to Mr. Locke, in his eſſay on human underſtanding, book iii. chap. 1ſt and 2d, it ſignifies an articulate ſound, which is placed or ſubſtituted for *a thing*, as its ſenſible mark or ſign. Herein this great man ſeems to be right, but not ſo in many of his aſſertions;—therefore this conveys the idea of Adam's knowledge or perception, becauſe in the Hebrew tongue we have this peculiarity, that the very name of a thing or perſon is expreſſive of the nature of them. But now man in his fallen ſtate, has loſt that purity of knowledge and perception, that he is now become more brutiſh than the beaſt; for God ſpeaking by the prophet Iſaiah, reproves the moſt enlightened part of mankind, his own people, from the conduct of the brute creation—*the ox knoweth his owner, and the aſs his maſter's crib, but Iſrael doth not know, my people doth not conſider*, Iſaiah i. 3. *How then is the fine gold become dim*, and where then is their boaſting power encouraged who

talk about innate ideas, and are going to the heathen world and heathen philoſophers for their religion? Shall they that profeſs to be, and call themſelves Chriſtians, go to thoſe impure corrupt wells for pure waters, whilſt they forſake the fountain of living waters? What muſt be the conſequence?—let a Prieſtley tell—*but tell it not in Gath, publiſh it not in the ſtreets of Askelon; leſt the daughters of the Philiſtines rejoice, leſt the daughters of the uncircumciſed triumph*, 2 Sam. i. 20. So far is man fallen in knowledge, that he does not know himſelf, the neareſt object, and how ſhould he by his abſtracted ideas find out God? But this is the character of every man by nature ſince the fall, which ſhut him up in groſs darkneſs; and till that defect is removed, which came in by ſin, there can be no communion with God; for ſays the inſpired penman, *We were once darkneſs, but now are we light in the Lord.* And though it is through the medium of the Lord Jeſus Chriſt that light ſhineth into the moral world, *and lighteneth every man that cometh into the world*, notwithſtanding that, till he anointeth

the

the eyes with eye-ſalve, to give light to the blind (ſpiritually ſo) *the light ſhineth in darkneſs, and the darkneſs comprehendeth it not*, John i. 5. and why? not for want of the ſtrength nor freeneſs of the light, but *becauſe the God of this world hath blinded the minds of them that believe not, leſt the light of the glorious goſpel of Chriſt, who is the image of God, ſhould ſhine unto them*, 2 Cor. iv. 4. and that through that defect which ſin has entailed upon all the poſterity of fallen parents, for it is written, *O Iſrael, thou haſt deſtroyed thyſelf, but in me is thy help*, Hoſea xiii. 9. *and* this *help is laid upon one who is mighty*, Plalm lxxxix. 19. *to ſave to the uttermoſt all that come unto God by him*, Heb. vii. 25. Now the diſpenſation of the *goſpel* of Jeſus Chriſt brings life and immortality to light, and attended with the teaching of the Holy Ghoſt, diſcovers the myſtery of iniquity which is contained in the heart of man; but how many reject the bleſſed medium that God has conſtituted, and ſhut their eyes and harden their hearts againſt the ſum and ſubſtance of that meſſage, which is *Chriſt, and him crucified*, 1 Cor. ii. 2. the only way of return to our Father's houſe?

Here let ſad experience teſtify, when the conduct of moſt who call themſelves Chriſtians, reply, *we will not have this man to reign over us*, Luke xix. 14. which is the true language and character of a man ſhut up in unbelief, which is the ſtrict idea of a ſinner unpardoned, *for without faith it is impoſſible to pleaſe God*, Heb. xi. 6. And again, *All men have not faith*. Then look to it, all ye who reject the ſalvation of God, which is treaſured up in the active and paſſive obedience of the Lord Jeſus Chriſt, with whom alone God is well pleaſed, and whoſoever cometh to God by him, he will in no wiſe caſt out; and this coming to God by him, implies a receiving him in all his characters and offices which he ſuſtains as the *alone Mediator between God and man*, Gal. iii. 20. Now I ſhall conclude this head with this exhortation, *Believe in the Lord, and ye ſhall be eſtabliſhed; believe his prophets, ſo ſhall ye proſper*, 2 Chron. xx. 20.

Now I would begin here to draw the character of the ſaint——and the Lord help me to draw it according to the ſtandard of the ſanctuary——but I will

I will be bold to ſay firſt of all, that every ſaint is a ſinner, but every ſinner is not a ſaint. A ſaint is not one (according to the world's ſneer) that can carry a demure face, or a deceiving countenance, with an hypocritical heart; is not one that can carry an external form of godlineſs alone, whilſt deſtitute of the power of it; does not act with his friend treacherouſly, as Judas did with Chriſt. In a word, He does not prefer Barabas before Chriſt, that is, he does not prefer his luſts before Chriſt; for all that delight in them are thus acting; for their conduct implies, *Crucify him, crucify him!*

As I have juſt been hinting what a ſaint is not, I ſhall now ſhew what he is. In the firſt place I obſerve, that he is a ſinful man, ſeparated from ſin and the world, for, and to the ſervice of God. The Apoſtle Jude, 1ſt verſe, gives this account of him, that he *is ſanctified by God the Father, and preſerved in Jeſus Chriſt, and called*; and though he is ſuch, he is not to ſettle upon the preſumption of being ſuch, without ſuffering the word of exhortation by the ſame Apoſtle in the 3d verſe,

verſe, *That he ſhould earneſtly contend for the faith once delivered to the ſaints.* And when he is brought to the acknowledgement of the truth, as it is in Jeſus, he can with the Apoſtle Paul to Timothy, 2d epiſt. i. 9. uſe the argument *a priori*, and ſay, *He hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.* So that a ſaint is repreſented as a part of that myſtical body which conſtitutes the church of Chriſt, of which he is the living head, though they were *conceived in ſin, and children of wrath, even as others*, Eph. ii. 3. And they are typically repreſented in their fallen ſtate by the ſtones of the temple. In the 5th and 6th chapters of the 1ſt of Kings they are ſaid to be great, coſtly, and hewed ſtones, and that Solomon's and Hiram's builders did hew them, and that they were made ready before they were brought thither; which ſhews in a type, that the people or ſaints of God, in their fallen ſtate, are rough ſtones, and not being ſquared and hewn, are not fit for to be built up a temple to the

Living

Living God, for him to dwell in. And as the Holy Ghoſt is the beſt commentator upon types, hear what he ſays in the 1ſt of Peter ii. 5. *Ye alſo as lively ſtones, are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual ſacrifice, acceptable to God by Jeſus Chriſt.* Now here the argument is uſed *a poſteriori*, as logicians ſay, becauſe the ſtreſs of this text is laid upon the foregoing verſe, *to whom coming, as unto a living ſtone, diſallowed indeed of men, but choſen of God and precious.* So that the ſaint is one coming to, or believing in (which are ſynonimous terms) the Lord Jeſus Chriſt, who is the foundation ſtone, and who is alſo called the Chief and Head Co ner Sone, *which was ſet at nought of the builders, but it is become the head of the corner—neither is there ſalvation in any other, for there is none other name under heaven given amongſt men, whereby we muſt be ſaved*, Acts iv. 11, 12. and to the ſaint, *he is precious.* And as the Lord Jeſus Chriſt *was manifeſted to deſtroy the works of the devil*, 1 John iii. 8. it is his work by the power of his Spirit to deſtroy our deviliſh nature, to ſubdue our ſpirits, and bring them into the obedience of the goſpel.

And

And this is not the work of a day, but as long as we are in this militant ſtate, the work is carrying on, for he has ſaid, *ſin ſhall not have dominion over you*, Rom. vi. 14. ſo that the ſaint will ſay, *that it is he that worketh in me both to will and to do, of his own good pleaſure*, Phil. ii. 13. They being children of the day, they work the works of the day, whilſt Chriſt the light of life is ſhining upon their ſouls in his word; and this work the Apoſtle Paul gives another name, he calls it the *good fight of faith*; and at the end of his work or courſe, he ſays, *I have fought a good fight*. So that the ſaint or Chriſtian ſoldier is no neuter in the religious world, but he ſhould be a valiant ſoldier, fighting under the banner of his Captain, againſt his avowed enemies, the world, fleſh, and the devil, with weapons that God has provided, are not carnal, but ſpiritual, *which are mighty through God, to the pulling down the ſtrongholds of ſin*, 2 Cor. x. 4. Now if this mind is in you, and theſe things abound, you may draw the happy concluſion, that you are a ſaint of the Moſt High God, and as ſecure as thoſe that are delivered

livered from this warfare, though not ſo happy, by reaſon of the remainder of that corrupt nature which the ſaint knows and feels, and which once made an apoſtle cry out, *O wretched man that I am, who ſhall deliver me from the body of this death*, or *this body of death*, Rom. vii. 24. But I will conclude this head, and leave it with this word of exhortation, *Wherefore the rather, brethren, give diligence to make your calling and election ſure, for if you do theſe things you ſhall never fall*, 2 Peter i. 10.

As I have ſaid that the ſubject of this latter part was a ſinful man, and alſo that he was a ſaint, I have in a ſmall meaſure opened the paradox, and have left it for your conſideration and ſearch, whether I have written according to the law and the teſtimony — the written word of God. And I ſhall now draw the concluſion, that I have no doubt he is ſhut up in the embraces of the arms of Jeſus; a ſaint though a ſinner, ſaved *now* in the fulleſt ſenſe of the word.

But I ſhall advert to the character he ſuſtained as a miniſter of the goſpel; and I need not ſay much to you,

my

my brethren, upon this head, as you are beforehand with me; but what I ſhall ſay, ſhall be by way of ſtirring you up to a recollection of thoſe things that you formerly knew and heard; and alſo, that thoſe that have not known him in the fleſh, may be acquainted, what the riches of the grace and mercy of our God can do, in ſupporting his faithful ſervants through evil as well as good report. I have ſeen in him the indefatigableneſs of a miniſter of Jeſus Chriſt, *inſtant in ſeaſon and out of ſeaſon*, teaching, reproving, exhorting, with all faithfulneſs, and with ſympathetic affection. And as he was peculiarly bleſſed with the talent of being a maſter of his argument upon any ſubject, which, with being a ready ſcribe and well inſtructed in the myſteries of the kingdom of Jeſus Chriſt, he was well fraught with manner and matter from the treaſury of divine truth, to reſiſt the gainſayers; and that not only in his office character, but as a Chriſtian, he recently attacked the enemies of the truth with their own weapons upon their own ground; the upſhot of this may be ſeen in a ſmall tract,

lately

lately publiſhed by a friend to truth: and even this conduct has not been without murmurers, though juſtifiable from the ſcriptures, in the conduct of Paul. I have ſeen and heard him moſt earneſtly contend for the faith once delivered to the ſaints, which conſiſted in a very ſtrenuous exertion of thoſe powers which God had given him, always ably maintaining and defending the doctrines of free grace, ſalvation through the imputed righteouſneſs of Jeſus Chriſt; and this treaſure being put in an earthen veſſel, he was enabled with the ſword of the Spirit, the word of God, to cut down upon the right-hand and upon the left, all dazzling, ſpecious ſins, that come delicately dreſſed, like Agag before Samuel, ſaying, ſurely the bitterneſs of death is paſt, and theſe, like another Samuel, he was uſed to ſlay before the Lord. He was a very acute diſcerner of them, which no doubt he learned by the things that he ſuffered from thoſe quarters. And upon the other hand, as a reprover of the notorious, and reclaimer of the vicious, he was wont to deal with them as Paul the diſciple of Gamaliel, perſuading them by the terrors of the

Lord to flee from the wrath to come, which he has oft declared was the moſt unpleaſing part of his miniſtry, but yet a part that he could by no means diſpenſe with, becauſe he often urged, that even the goſpel of Jeſus is a *ſavour of death unto death.* But as was his common ſaying, in preaching, that the moſt pleaſing part of his miniſtry was to tell of the love of Jeſus his Lord, Maſter, and Friend, how willing he was to throw open the arms of his mercy to receive the moſt rebellious that were but made ſenſible of their want of ſuch a Saviour; and methinks I hear him now, in the words of the laſt text from which he preached, ſaying, now from experience without mixture of doubting, that Jeſus *will never, no never leave nor forſake,* Heb. xiii. 5. as now being put into poſſeſſion of the latter part of the ſalvation of Jeſus, which is not only a being ſaved from ſin, but unto eternal life and glory. Again, Let them who mourn in Zion for ſin, declare with me, how they have been ſupported under his miniſtry, from his manner of delivery of the divine records, peculiar to himſelf; bleſſed with

with the happy, yet heavenly art of bringing forth proper, ſuitable balm to the mourning ſoul; exalting the Saviour and humbling the ſinner. Again, Let the tempted ſoul bear teſtimony with me, if they through his inſtrumentality have not been pointed to the winding inſinuations of the enemy, the many ſnares in the world, together with the deceitfulneſs of them, and alſo of the heart; at the ſame time teſtifying, that when theſe things are ſhunned, and abhorred, and reſiſted ſtrong in the Lord and the power of his might, that Jeſus the Friend of ſinners, is nigh at hand to ſuccour them that are tempted. In theſe, and every inſtance, he was an able miniſter of the New Teſtament, of the Spirit which giveth life, not willing to wound thoſe whom God would have healed; and in this particular he was a miniſter of great diſcernment, ſo that he could not be eaſily impoſed upon by the whine nor cant of hypocrites, and though very favourable in his judgment in theſe matters, yet he had his reproachers amongſt ſuch characters, becauſe they could not have their by-ends anſwer-

ed. But let the lip of truth declare in his favour, *that whatſoever his hand found to do, he did it with all his might*, Eccleſ. ix. 10. in communicating of his temporals, as well as adminiſtering in ſpirituals; and in the diſpoſal of his time, it may be more proper to ſpeak of that under the next head. I ſhall drop this ſubject with this laſt (though not the leaſt) obſervation, that he was peculiar in never diſturbing the minds of the weak, not inforcing for truth the doctrines and commandments of men; and never by bigotry againſt, or to any ſect or party, would he rake up that party ſpirit or blind zeal, which too much ſubſiſts amongſt little minds, whoſe contentions are about the leſſer, whilſt they neglect the weightier matters of the law; the chief part of their contention being—who is of Paul, who is of Apollos, who is of Cephas, and who is of Chriſt.—This is a ſubject that never once, to my knowledge, diſgraced his miniſtry; but where errors in fundamentals were broaching and inſiſted upon, when his text led to ſubjects that gave him opportunity to attack the hydra of infidelity in any ſhape, he

he was an able champion, and zealous declaimer againſt the ſame. I do not want to multiply words, what ſhall I further ſay? The Lord grant that there may be many ſuch raiſed up amongſt us (as the preſent call ſeems to be more urgent) to ſtand as ſo many Phineas's in the gap, againſt the ſpreading errors of the preſent day, to be witneſſes in our actions for Jeſus.

I ſhall now draw near to a concluſion in my account of him as acting in the capacity of a phyſician to The Sick Man's Friend—in which he was very ſtudious and diligent; and as I have more immediately attended him in thoſe viſitations, I can the better bare a teſtimony to his philanthropy than many, if not of any other; and upon this part of my ſubject I ſhall be the moſt particular, becauſe therein I regret his loſs moſt—becauſe in that line of uſeful conduct there is no ſucceſſor (but bleſſed be God not ſo in the other as a miniſter, for therein we have many that ſtill labour among us, and whoſe labours are owned of God.) I ſhall now drop an hint in regard to his laſt moments, and it ſhall be but an hint, as that may be more

largely inſiſted upon in his funeral ſermons, which now are publiſhed or publiſhing; but as this may probably reach ſome perſons that the others may not, I ſhall briefly obſerve (for I both ſaw and heard him in his laſt illneſs, though not altogether with him therein) that there was in his conduct, that Chriſtian fortitude which was his ſupport, and an implicit confidence on thoſe promiſes of God in Chriſt Jeſus, which he ſo much inſiſted upon in his miniſterial capacity, when he was holding forth the word of truth amongſt us; and at this trying ſeaſon, they were preached practically in his dying conduct and confidence, for it was not an ecſtaſy that he was lifted up with, but a calm, unſhaken confidence; in his countenance it was very expreſſive; and in his words, which were not many, but full. A friend that called to ſee him in the former part of his illneſs, and was aſtoniſhed at the ſize to which his arm had ſwelled, he ſaid, *your arm is much ſwelled.* The Doctor replied in theſe expreſs words (calling him by his name); *It is a precious thing to know in whom we*

we have truſted; that fevers and arms are all in his hands. Here let the infidel be aſtoniſhed and wonder. But as I was not altogether with him, I ſhall drop the few hints told by another friend (Mr. Geary) who was moſt conſtantly with him. He being confined but eight days, about the third day was obſerving to my friend upon the uſeleſſneſs of that arm that received the infection or inoculation, *that this arm, which but a few days ago was fair and luſty, which was ſtretched out in its vigour, is now laid up by the providence of the Father of mercies, who acts after the counſel of his own will*; and (if my memory fails not in the relation) *the ſame power has a right to lay me aſide alſo.* Whether I am exact in the expreſſions or not, this was implied in what he ſaid. And upon another occaſion he ſaid to the ſame perſon, laying hold upon his arm ſmiling, *My old friend, I ſhall get home before you.* And laſtly, about an hour and an half before his diſſolution, after he had been ſilenced, through failure of ſpeech, and his eyes cloſed, he opened them, and beheld his faithful partner and deareſt earthly friend waiting his dying,

dying, as well as his painful moments, and ſpoke to her, upon which ſhe went up to him, and took him by the hand (her heart divided no doubt between joy and ſorrow; joy in that he once more ſpoke to her, and ſorrow that it was the laſt time) and he ſaid, uſing ſome endearing term, *I am going —God bleſs you.* Let me now ſay, that *then* the widow loſt a moſt affectionate, tender, faithful huſband; and the children (which were two) a very indulgent, faithful father:——But, for their comfort, the Huſband, Father, and Friend of ſinners liveth for evermore. Chriſtian friends, forget not to commend them in your prayers to that Friend.

He being under God, one of the firſt promoters of that Chriſtian-like ſociety called *The Sick Man's Friend*, inſtituted in the year 1784, and kept up at the veſtries of Tottenham Court and Weſtminſter Chapels, which has been kept together by other ſtewards jointly with him, and ſecretaries to keep the accounts of the ſociety; and ſupported by the voluntary contributions, not only of the affluent, but of the tradeſman, labourer, and widow;

of

of either ſort there have not hitherto wanted thoſe that have not only ſet to their hands, and out of their abundance, and many out of their pittance, but have alſo had their hearts engaged into it by that dear Lord who has opened their bowels of compaſſion, to relieve the wants and miſeries of their fellow creatures without the inquiry of what name or party they are of. Suffice it to ſay in general of it reſpecting the monies diſtributed, the perſons relieved, and the times they were viſited: There has been diſtributed, up to laſt Chriſtmas, 10981. 10s. 6d. 2216 perſons, at 8349 times. Now from this ſketch, I would not leave thoſe who are ignorant of it, miſinformed, but I would rather refer them to a ſmall tract that Dr. Peckwell publiſhed, ſhewing the neceſſity, utility, nature, and object of that ſociety.—By inquiring at the veſtry of either chapel, they may be informed of the books. I ſhall not go on more upon this part of the ſubject, as it is already publiſhed in the book mentioned, but ſhall now ſhew, that the phyſician of *The Sick Man's Friend* was not like thoſe ſort of phyſicians that

St.

St. James mentions, who ſpeak large ſwelling words, who ſay, *be ye warmed, be ye cloathed*, and I may add, be ye healed, and yet do not adminiſter thereto; but the phyſician of *The Sick Man's Friend*, having that impulſive motive, the love of Chriſt conſtraining him thus to act, his philanthropy had not in view the applauſe of men, but the glory of God, expecting to reap in (though not for) doing, and to hear the *euge* of his Lord and maſter, ſaying, *Well done, thou good and faithful ſervant, enter thou into the joy of thy Lord*, Matth. xxv. 21. I have been with him, and ſeen his kind hand adminiſter the medicine, to the very miſerable ſick poor, and into habitations of the greateſt poverty, joined with filthineſs, on account of the inability of its inhabitants to remedy it —there have I beheld him as the good Samaritan, in the exerciſe and labour of love, with bowels of compaſſion, aleviating their miſeries, in both inſtances, temporal and ſpiritual; and even at ſeaſons and in places where the delicate phyſician would not enter for the largeſt fee; though this is ſaying more perhaps than I am juſtifiable in,

in, becauſe what will not money do? But in particular, I have lately ſeen him adminiſtering to the dying head of a family, whilſt the weeping partner ſtood by in diſtreſs, which none but an Almighty arm could alleviate, becauſe the object, to human appearance, was beyond the reach of the materia medica; I could not but reflect upon the pattern that he was following (in endeavouring to do good to the ſouls and bodies of men) even of him that ſaid, *go thou and do likewiſe.* In this caſe let but the man of feeling and the Chriſtian give ſcope to his ideas, and he muſt of neceſſity collect more than I am able to deſcribe; for, is it poſſible to conceive that a Chriſtian man or woman having found mercy, to withhold the exerciſe of it from the miſerable, who are the objects of it? but the lamentation may be taken up by thoſe to whom the mercy of God in Chriſt Jeſus has been extended, in plucking them as brands from the burning, and we may truly ſay, that *we have left undone thoſe things that we ought to have done.* Did not the Lord Jeſus inculcate this conduct by referring his followers

lowers to thoſe acts of mercy, by ſaying, *The poor ye have always with you, but me ye have not always?* Now, inaſmuch as you give but a cup of cold water to one of the leaſt of theſe my brethren, ye have done it unto me. The Lord Jeſus Chriſt is now far beyond the reach of our tender mercies, but the ſtranger, hungry, thirſty, naked, ſick, and impriſoned poor, are ſtill left amongſt us, and are the objects of our compaſſion:— and theſe are they that were the purſuit of the phyſician of *The Sick Man's Friend.*

I have ſeen him in the viſitations of the widow with her helpleſs offſpring, loaded with diſtreſſes herſelf, and loathſome diſeaſes upon her helpleſs family, and with his tender-hearted maſter, was much affected with the diſtreſſing ſcene; this family were the particular objects of his attention. When the widow's heart was ready to break for the loſs of her once affectionate huſband, herſelf freſh delivered in child-bearing, and two others of her young offſpring loaded with the ſmall-pox; in this ſcene have I beheld the ſympathetic affection of the Chriſtian, joined with the aſſiduity

of

of the philanthropiſt, not ſparing his time, but foregoing thoſe comforts which he could enjoy; and, with his Maſter, forſook the ſoft lulling couch, to mitigate the pangs, and alleviate the miſeries of his diſtreſſed fellow-ſubjects of ſin and pain; and in this caſe, I cannot but notice the affection that he gained by this tender conduct, to one of the children, who was but turned ſix years of age, who when loaded with that loathſome diſorder before mentioned, ſo that he was deprived of his ſight, though not deprived of a ſenſe of the favour done by the phyſician's viſitation of himſelf and mother, that he ſaid, *I muſt have Dr. Peckwell's drink, becauſe I love Dr. Peckwell, and it will be for my good.* With many other ſuch expreſſions was the child's mind fraught. This diſtreſſing caſe is not one of the leaſt amongſt many others, that under God he was an inſtrument of communicating to, and occaſioning the widow's heart to rejoice in ſome meaſure under moſt poignant trials, who is now reſtored to her helpleſs offſpring, and they to her, out of the midſt of ſickneſs and miſery. Before

I quit this caſe I muſt obſerve, that his kindneſs to this family did not only extend to adminiſtration of medicine, advice, &c. but alſo to the covering or cloathing of ſome of the family. This I have been informed of ſince his deceaſe, by the widow.

I could relate ſeveral other inſtances of his beneficence, which I was an eye-witneſs of, and comes under this head; but that I may not be tedious, I ſhall relate one other, which to the inquiſitive may be the moſt ſatisfactory, as it will have a regard to the means which under God brought him to the end of his race, and took him from that ſphere of conduct. I ſhall be more particular in relating this caſe, concluding it to be the more ſatisfactory to the minds of many who have been miſinformed in this inſtance, by the various falſe reports propagated concerning this caſe, which have traduced, and had a tendency to injure the worthy and reſpectable character of Dr. Peckwell; but as I was chiefly with him in many of his viſitations, and this caſe in particular being recommended by him to me, as one of the Viſiters of *The Sick Man's Friend.*

Friend. Previous to this recommendation, I had viſited this young woman (whoſe name was Mary Stone) at the requeſt of her brother, who called upon me one Lord's-day evening at nine o'clock, (before this I never heard of, nor ſaw her) requeſting me to come with him to viſit his ſiſter, who was much diſtreſſed in her ſoul, under a temptation of the enemy that ſhe was a caſtaway, and that there was no hope of mercy for her poor ſoul; that her portion was amongſt the hypocrites and unbelieving. I aſked the brother, if his ſiſter was not ſubject to a nervous complaint. He replied in the affirmative. I then told him, that it was not to be wondered at, that the enemy of ſouls did take advantage upon ſuch occaſions, through divine permiſſion; and I made this obſervation to him, as we have a proverb, *that he likes to fiſh in troubled waters*, and therefore I did not wonder at the temptation under theſe circumſtances. It being a late hour, and finding ſhe was ſubject to a nervous complaint, I recommended the brother to read to her thirteen verſes of the xiith of Hebrews, at the ſame time telling

him, that God *did not deſpiſe the day of ſmall things*, Zech. iv. 10. therefore requeſted him to read it with prayer that the Lord may bleſs it to her ſoul; and I promiſed him that I would call upon her in the morning. I would here obſerve, that ſhe was a young woman brought up in the fear of the Lord by her parents from her youth, and was, like Timothy, taught to know the ſcriptures from a child; ſhe was not an immoral character, one that was abandoned to the outward follies and abominations that moſt of the youth of our days are, yet was ſhe very conſcious of the evil and demerit of ſin, which was not only known to her in its external form, but by its internal workings in the mind; and her experience in this matter correſponded with the Apoſtle Paul, who ſays, *when the commandment came, ſin revived and I died*; that ſhe knew the import of that ſcripture which is called the tenth commandment, which forbids luſt, for if we take the Apoſtle's comment upon it, he ſays, Rom. vii. 7. *I had not known luſt except the law had ſaid, thou ſhalt not covet.* So that I am perſuaded ſhe

ſaw

ſaw the deformity of evil, being made known to the conſcience through the medium of that law, by which (when it comes in its commanding power to the ſoul that feels its weakneſs thro' the defects of the fleſh) *comes the knowledge of ſin*, and it is that which irritates ſin, and makes it appear exceeding ſinful, in its true character; this evil lies in the heart of every ſon and daughter of Adam, but it lies latent in the hearts of unbelievers, and they are ſuch who palliate the matter, and account ſin a little or a light thing, comparing themſelves by themſelves, and in this they reſt, not conſidering nor viewing the infinite evil thereof; neither will it be viewed in any other light whilſt men indulge themſelves in thoſe things that lead to death, and will refuſe, and reject that commandment which was ordained unto life, which is ſtill holy, juſt, and good, notwithſtanding the miſinterpretations of it by many, who are blind leaders of the blind. And can any other reaſon be aſſigned for this conduct, better than that which our Saviour gives, that *men loved darkneſs rather than light becauſe their deeds were evil*, John iii. 19. and will not come to the light, leſt

their deeds ſhould be made manifeſt. But this was not the caſe with this young woman, ſhe was convinced of the ſpirituality of the commandment, which did not extenuate, but magnified ſin, which occaſioned a great trouble to the mind, peculiar to ſuch only under theſe circumſtances, and which a ſtranger to theſe things intermeddleth not with; this experience is in ſome great meaſure, an explanation in the practical part of thoſe words our Saviour makes uſe of when he invites *the weary and heavy laden to come unto him, that they may find reſt unto their ſouls.* The ſubject of this caſe knew and felt what the members of the Church of England have often put into their mouths in their communion ſervice, That their ſins are a burden intolerable to be born; this was truly felt by her, and ſhe was not to be comforted in that her extremity till the Lord was pleaſed to bleſs the reading of his own word to her, particularly that portion of it that I recommended the brother to read to her, in which the Apoſtle had left the word of exhortation, *to lay aſide every weight, and the ſin that moſt eaſily beſet, and let*

us run with patience the race ſet before us;—How?—*looking to Jeſus, the author and finiſher of our faith*, in his ſtate of humiliation, that we may not be wearied nor faint in our minds; particularly theſe words, *looking to Jeſus*, were bleſſed in the heartfelt application of them to her ſoul; that when according to promiſe I called upon her in the morning, ſhe prevented my ſpeaking to her, in aſking me particularly, in what part of the bible thoſe precious words were contained; not that ſhe was a ſtranger to them, but had forgot what part they were contained in; at the ſame time requeſting an aged woman that was with her to turn it down in her bible, ſaying that her memory was treacherous; and though diſtreſſed before to ſo great a degree, ſhe now lamented her ingratitude with tears of gratitude, that ſhe could not more love and admire *that precious, precious, precious Saviour that died for me a wretched ſinner*; for theſe were her own words that ſhe expreſſed to me. I had made this minute, with many more of the like import, of her dying experience, for the doctor to preach her funeral ſermon

mon, which perhaps may be needleſs here to expreſs, but a word to the wiſe may be ſufficient, as the Pſalmiſt expreſſes, *whoſo is wiſe and will obſerve thoſe things* (ſpeaking of God's dealing with the children of men) *even they ſhall underſtand the loving kindneſs of the Lord*, Pſalm cvii. laſt verſe.

Having viſited her for ſeveral times before ſhe was recommended as an object for the conſideration of *The Sick Man's Friend*, and being repreſented to the doctor that ſhe was ſupported in her ſickneſs by an affectionate brother, whoſe earnings were from the labour of his own hands, to eaſe the brother in that Chriſtian part of his conduct, he thought proper to recommend her to *The Sick Man's Friend*; the letter of recommendation I have ſtill by me. She had a complication of diſorders, and experienced great pains the latter part of her time; he had proved that the materia medica would not avail, ſhe being too far gone, recommended me to procure her new whey every morning, from which ſhe found a mitigation of her pain; but the days of her appointed time being come, nothing was available to

bribe

bribe the ſhaft of death, which came upon her whilſt ſhe was attempting in broken accents to ſing theſe words,

" His comforts bear my ſpirits up."

Thus ſhe expired in the full aſſurance of faith, which was denied her in her pilgrimage ſtate till this latter part of her viſitation.

The Sick Man's Friend's phyſician viſited her in theſe her painful and trying moments, and this orphan was no leſs the care and object of his compaſſion than were the aged and the widow; and as his advice in this caſe concurred with my ſentiments upon the ſubject, that under theſe oppreſſions of mind and body, not to elate her mind too much under theſe feelings, and cautiouſly to be aware of depreſſing her ſoul as it was fixed upon the rock of eternal ages, even Jeſus Chriſt, therefore in this her languid ſtate of body, not to wound her whom the Lord would have healed. I continued my viſitations till the Monday evening (Auguſt 6) before ſhe died. She died on the Tueſday, of which I was informed on the Wedneſday morning by the

aged

aged woman that was with her. Dr. Peckwell called upon me about half an hour after the aged woman had been at my houſe, and aſked me how the young woman (Mary Stone) was —I told him ſhe was dead—he ſeemed ſurprized that I did not let him know of it before. I told him he had the information almoſt as ſoon as I had it myſelf. He ſaid he wiſhed he had been ſo fortunate as to have known it before—but, ſays he, it is not too late now; he ſaid he had a great deſire to have the body opened if it was agreeable to her friends, for he ſaid ſhe had peculiar complaints, and a complication of diſorders. He had his ſon with him when he called upon me, and therefore propoſed it to me to go to aſk the conſent of the friends, but he altered his mind, and ſaid, I will leave Bob (his ſon's name) with you, and I will go myſelf, replying, I have no doubt I ſhall have their conſent: upon this he departed and was not away above twenty minutes, and then returned and deſired me to walk with him into a back apartment of mine, and there he related to me the whole proceſs of the operation, and

in

in particular told me, that the viſcera or bowels was full of putrid corrupted matter; alſo ſaid the operation was rather offenſive—aſked me for half a glaſs of brandy, at the ſame time wiping his fingers with his handkerchief, as though they then ſmarted; but as I did not apprehend the conſequence then, I did not think of aſking him. He propoſed then to preach a funeral ſermon upon the occaſion of the young woman's death, which was to be preached on Sunday evening following, alſo telling me that he would have a collection afterwards for to eſtabliſh and ſupport a ſupply of medicines only, as the expences were increaſing, at the ſame time requeſting me to make a memorandum of her dying ſayings, that he might therefrom enforce the neceſſity of cleaving to the Lord with full purpoſe of heart; from her dying experience, he acknowledged to me, that he had not met with a caſe of ſuch undiſſembled affection towards the Lord Jeſus Chriſt; and I muſt confeſs, that I ſcarce met with one ſo ſincere, and yet ſimple in the expreſſions of the feelings of her mind. I ſhall quit this

ſubject

ſubject with one obſervation more, in regard to his approved ſkill in the medical line, though I would by no means drop it to the depreciating of thoſe able phyſicians we have in this metropolis: the perſon who was the ſubject of the complaint had made application to moſt of the faculty who were eminent for judgment, and in his applications to them, none of their preſcriptions had ſucceeded, but he was getting worſe and worſe, more debilitated, and much reduced; he applied to me as a medium of acceſs to Dr. Peckwell, wiſhing to have his advice. The doctor agreed to ſee him the next morning, and upon inquiry, he perfectly underſtood his caſe, preſcribed him medicine that took the deſired effect, and the perſon is now in as good ſtate of health as he ever was. I ſhall now wind up the ſubject with a word of improvement and exhortation.

The general ſcope of the ſcriptures evidently ſets forth the Lord to be a wiſe workman, working after the counſel of his own will, who takes notice of the moſt minute circumſtances, that even the hairs of our heads

heads are numbered, and a ſparrow falleth not to the ground but that he is a ſtrict obſerver of; and ſhall this breach be made in his vineyard, and the Lord not have done it? *he that openeth and no man ſhutteth, and ſhutteth and no man openeth*, Rev. iii. 7. The means and the end are ordained by that ſovereign diſpoſer of every event, to bring about his purpoſes in all his diſpenſations; but the latter is always ſhut up in his own breaſt till the event takes place, and till then is not diſcoverable by finite capacities; and that is the reaſon, as ſuch, that we are to uſe all means, to anſwer the end that God has appointed them for:—Food to ſupport our animal frames, medicine to heal them when diſeaſed. Now if we neglect the one or the other, the body muſt, or may, die in the failure of one or the other. It cannot be denied but only by thoſe that are ſceptics, that there have been great diſcoveries made in regard to the animal or human frame, and one of the greateſt of them lately diſcovered by our countryman, Dr. Hervey, in regard to the circulation of the blood; and if ſuch diſcoveries have been made, and that

ſo lately, greatly to the advantage of the human life, that it may be rendered more comfortable, why may not other as great diſcoveries be made to the mitigation of pains and diſorders, through the diligent inquiry into the nature of diſorders, and their ends? eſpecially when the glory of God is the chief deſign. It was this that ſtimulated our late valuable friend, that he might be made ſerviceable in his two-fold capacity; that as he was bleſſed of the Lord with two talents, he (according to his own words once dropped upon this ſubject) *was not to bury one becauſe he poſſeſſed two*, but was called upon to the exerciſe of them both, and to follow the example of his Maſter, doing good to the bodies as well as to the ſouls of his fellow-creatures. In the purſuit of this praiſe-worthy conduct, he was apprehended by the fatal means, whilſt in the exerciſe of informing his judgment in the ſcience; and ſo loſt his own life whilſt he was purſuing, by acquired ſkill, the temporal eaſe and happineſs of ſurviving fellow creatures. This was not done preſumptuouſly, but cautiouſly, as he had done

done before in like caſes. The accident of pricking his finger with the needle, muſt have happened when he took it out from the caſe of inſtruments to get it ready with the thread for the ſewing up of the body, which no doubt was done when he had ſent one woman to call in the other to aſſiſtance, for it was ready upon the drawers before he began the operation. After having opened the body, he examined every part of the entrails; he found the greater part of the lungs waſted, and took a little piece thereof in his fingers, and ſhewed the woman aſſiſting him how it was decayed, and likewiſe told her that all the other parts were ſound. In the examination of the body he had ſullied both his hands, and in the operation his finger ſmarted much. He was aſked by one of the women, *if he had cut himſelf.* He replied *No, but I have hurt it, and it ſmarts very much.* She aſked him *if he would have any thing to put to it.* He replied *No, it was but trifling.* After he had examined the body, he took the needle and thread, which was ready prepared, and he ſewed up the body himſelf, and did not then

prick his finger. After having done this, he aſked for ſome water to waſh his hands. From this it is to be obſerved, that it is moſt probable that he had pricked his finger in the preparing the needle and thread, before he touched the body; and it was a very ſlight wound, for it ſcarcely appeared to bleed. Now, how did all theſe circumſtances attending this operation, ſeem at that time to be very trivial in themſelves? nevertheleſs they were all conſpiring to bring to paſs that which an unerring hand had before directed; even the hand of that God, whoſe ways are in the deep, and not fully, in the preſent ſtate of things, to be known; but the iſſue of this adventure has brought about the death of a valuable man to ſociety, and which is now lamented by thouſands, who have been benefited thro' his labours.

My Chriſtian friends and brethren, *let us not ſorrow as men without hope*, on account of this breach made amongſt us, but let the prophet's reproof be ſuffered amongſt us, *The righteous periſheth and no man layeth it to heart, and merciful men are taken away, none con-*

conſidering that the righteous is taken away from the evil to come, Iſaiah li. 1. The profitable improvement to be made of this bereavment will be, to lay it to heart, and conſider that he is taken from the evil to come, and that to us who are left behind, he being dead, yet preacheth in his works, life and converſation; and his laſt text and ſermon does as it were point with a finger to the two ſucceeding verſes, the 7th and 8th verſes of the xiiith of Hebrews, *Remember them which have the rule over you, who have ſpoken unto you the word of God; whoſe faith follow, conſidering the end of their converſation, Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever.* And I am ſure that I may finally conclude, and ſay, that the end of all his preaching was Jeſus Chriſt, and him crucified; that he laid, as a maſter-builder, no other foundation than what God has laid, even Jeſus Chriſt, the chief corner-ſtone, to raiſe up a ſuperſtructure, and that upon the doctrine of the prophets and apoſtles, rejecting all innovations of men, merely as they were the doctrines of men. And now methinks I hear him ſay, My poor conflicting fellow

fellow ſinners, hold on and hold out to the end, fighting the good fight of faith, ſtrengthened with the Spirit's might in the inward man, and you ſhall be brought into that uninterrupted reſt which I now enjoy, with the reſt *of the ſpirits of juſt men made perfect*. Amen.

FINIS.

BRITISH
8 OCT 72
MUSEUM